AUM

The real substance of the concealed Sun is a nucleus of mother substance. It is the heart and matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their seventh essence every eleventh year.—*Secret Doctrine, Vol.* 1.

THE PATH.

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THEIR FIRST CHRISTMAS.

The sparkling Christmas morning of 1889 saw a strange and early commotion in a suburban corner of the city of X. During the night a heavy snow had fallen as though to obliterate the dark traces of sin from the earth, freshly preparing for a new life, a new light, a nobler day. But man had already frustrated the purpose of nature; the black tracks crossing in every direction seemed like highways of crime. In one instance, at least, they were so, if the whispers of groups gathered about the villa of Joseph Hollister were to be believed. These groups were composed of all species of humanity, from the squalid undersized girl bearing an oversized baby with big, pasty face, to the tramps furtively watching the knot of prominent citizens discussing the revelations of the night. Two policemen paced to and fro at the front and side of the villa. Inside its open door a third officer could be seen, submissively listening to an

authoritative soldierly man in plain clothes. Grave gentlemen conversed in the dining room. Maids with scared faces flitted up and down the stairs. When distant doors were softly opened the deep sobbing of a woman could be momentarily heard, and a strange, labored sound, as if some fine mechanism were slowly running down. Both were sounds to make men shudder.

Two hours earlier, the authority in plain clothes, hastily summoned, had gathered these facts. Joseph Hollister, a respected merchant, had been wakened in the night by unusual sounds outside his door. Springing up to investigate, he found the gas brightly burning in the entry, some figures going, catlike, down the stairs, and a masked man confronting him, covering the retreat of others with their booty. Towards this man Hollister sprang, unarmed. In the tussle which ensued the burglar lost his mask. Freeing an arm, he shot his antagonist in the side. As Hollister fell, a second shot was sent to ensure his silence, but he still lived, though the moments of his life were briefly numbered, to the regret of every one who knew the upright, honorable gentleman. The only fault found with him in this practical age was thus expressed by his close friend, Dr. Grant. "Hollister is a grain too fine for rough use, but what can you expect of a theosophist who believes that even brutes—and human brutes—have souls?"

Dr. Grant presently came down stairs with that exaggerated creaking which attends the efforts of well-meaning persons to walk with unwonted quiet. To him Captain Scofield of the detective force addressed himself.

"How is he, Doctor?"

"Sinking fast."

"Conscious?"

"Yes. Mind clear as a bell."

"Good!" Scofield twirled his hat with satisfaction.

"Why?"

"I think we've got one of the crowd."

"The man who shot him?"

"Perhaps."

"In God's name be quick then. Hollister could still identify him."

"He's here. Prepare *your* man." With a complacent sense of being beforehand with the Doctor, Scofield pointed towards the walk. Two detectives with a hand-cuffed man between them had alighted from a close carriage and were coming towards the house, accompanied by the noise of the eager crowd and the taps of their fellow officers' clubs upon too obtrusive bodies. "It's Jim Hogan; I suspected his gang and found Jim at his lodgings, quiet enough, but a bit too sleepy for a professional

thief abed in wet boots. That mask about fits him and the job was worked in his style, but Mr. Hollister can settle the question."

"Of course," said the Doctor. "You've done sharp work, Scofield. I'd better be as quick with mine." He retraced his steps. It was a melancholy scene which met his eyes on opening a bedroom door. Accustomed as he was to such, he was sharply impressed by the opened windows courting every breath of the cold heavens for laboring lungs; the heavy stagnant odors of drugs, liniments, and dried blood; the injured man propped high in pillows, ghastly, drained of life, but meeting his questioning look with eyes as steady as his own. The deep gentleness, the calm serenity of those eyes, the firmness of lips drawn by pain, the hand lovingly laid upon the head of a young and beautiful woman who knelt by the bedside in all the abandonment of grief, were all so many witnesses, to Hollister's friend, of the magnitude of the coming loss. At the foot of the bed a woman held a fresh, cooing babe in her arms. The little one gurgled at its father, reached out and struggled to go to him. A second child, a splendid boy of four, his eyes still heavy with sleep, broke from the nurse's restraining hand and ran to the bedside.

"It smells nasty here, Papa," he said, clambering up. "Why's mamma cryin? Didn't Santa Claus bring her anything?" Impressed by the silence, his eys grew big with a sudden idea. "Didn't Santa Claus come *at all*?" he said, with quivering lips. "Didn't *anything* come in the night?"

At the recollection of what had come in the night the mother's form trembled convulsively. Hollister stopped his little son with a warning gesture, a faint smile. "Go, my son," whispered he, "to the play room, and see if Santa Claus has forgotten a good boy. Stop! kiss Father first; and, Robbie, remember this." He looked impressively into the radiant face of his son. "Be good; try always for that." Smiling at the child's haste to be gone, he kissed him again, motioned the nurse to bring the lively baby to his last embrace, then firmly signed them from the room. As they went, without one backward glance, their mother's heart hardened to them for an instant. Hollister saw it in her face. "Let them be glad while they can, Dear," he whispered.

The Doctor spoke. "You are exerting yourself too much, Hollister."

"What can it matter now?" replied the sick man with patient gentleness. "But you Doctors will be obeyed till the last."

"It does matter, my dear fellow. Mrs. Hollister, I want your husband to save his strength. Will you not leave him to me for a time?"

She sprang to her feet. "Oh, Doctor! Doctor! You have hope?" she cried. The two men exchanged glances of pity. She paused, then

bent her head in acceptance of the Doctor's silence. "Then why should I leave him?"

"Will you not do so for a few moments?" "A few moments? *Now.*" A change, a grey veil creeping up Hollister's face emphasised her words. "What can you be going to do?"

The Doctor too saw there was no time to lose. He felt the patient's pulse and gave him a reviving drink. "Scofield wants to speak to him," he said rapidly.

"He can do so in my presence." The Doctor hesitated. "You are hiding something from me." At her feverish vehemence Hollister unclosed his eyes and took her hand. She kissed his, holding it in both her own.

"Tell her," the husband whispered to his friend.

The latter obeyed him. "Scofield has a man who he thinks——"

The wife sprang up as if a bullet had struck her. "It is the man who shot my husband," she cried.

"It is a man who *may* have been one of the gang and——"

"Bring him; bring him quick. Don't lose a moment. Joe can identify the wretch, can't you, my Darling? Oh, hurry; hurry!" She made as if to push the Doctor from the room.

Hollister too was energized by the news. The grey veil slipped away from mouth and chin. A commanding gesture stopped both wife and Doctor. Clearly, his low voice said:

"Do not bring him here."

Dismayed, the wife ejaculated:

"My dearest one! You are able. For my sake, try. The wretch must not escape. He shall not." She stepped towards the door, an eager messenger of Fate.

"Kate! Come here." She flew to him. He laid his chill hand again in hers. "I wish to die at peace with all the world," he said.

"No! No! Do not sacrifice me. When you are gone my only comfort will be in——" sobs choked her throat.

"In revenge, dear Love?" he questioned.

"In Justice. Oh! Call it what you will, but send for him. You are not fit to judge now." She felt the deep reproach, the pain of his look. "Husband, forgive me. But send for him. Could I breathe with your murderer at large? Send quickly." She encircled the sick man with her glowing arms. She pillowed his head upon the loved fragrance of her breast. Large with entreaty, lustrous with determination, her eyes fastened upon his to draw consent from them. All her rich beauty came about the dying man. She pressed him closer. The husband to whom her wishes had been a delight yielded now, at the repetition of the formula

of her will. He gave a sign of assent. The Doctor left the room. A few moments were consecrated to their love and grief. Then quick steps were heard in the hall. The wife, erect, listening, watching the door as if to snatch something from it, forgot him who observed her with pitying, pardoning gaze. Hogan, entering between two constables, met the blazing passion of her face and dropped his hardened eyes.

"It is the man. I know it," she exclaimed. She advanced one step, as if to tear him from his keepers, to thrust him beneath the eyes of his accuser.

"Can you swear to him, Madame?" asked Scofield.

"No. I hardly saw him as he ran down stairs. But Mr. Hollister will know. Doctor, raise all the blinds. Bring the man nearer. Now" —as the bright light poured full upon the prisoner—"look at him, Joe; do you recognize him? And you"—to Hogan, "look at Mr. Hollister."

All obeyed as if they were the automata of her will. Even Hogan, stealing looks about the room, made an effort, and met those eyes fast growing dim upon the blood-streaked pillow. He sought his death warrant upon that ghastly face. His guilty heart questioned it savagely for recognition. He saw mild eyes beneath a brow that was calm, unfurrowed, but damp with the death agony, the crowning shadow of the hair above, the wistful, patient lips of one who bore his cross, and a look he had never seen before on human face and could not therefore know for a look of love. The wife's passion blinded her to it. The Doctor, trained to nice observation, saw and understood it, with an oath caught under his breath. For one full minute Hollister studied Hogan; then he spoke.

"Turn his face a little more to the light." The constables moved their man. Everyone seemed to stop breathing. Hogan, encircled by eyes of hatred and scorn, deliberately returned that hate to each and all with slowly-travelling glance, then returned it to the implacably gentle face of his victim, who at that instant said distinctly, slowly: "I do not recognize this man."

Hogan flung him a scathing look and said in his heart: "Curse him for a fool." A hissing sound as of pent-up breath escaping came from each person in the room. Kate Hollister broke into a hoarse and baffled cry.

"Look again, Dear. Look once more. Can't we have more light? Doctor, you see he doesn't know what he is saying. I am sure it is the man. Oh, my Darling! Look again, again."

He did look again. Then he visited every face in the room with that look of majesty, reassuring them all.

"Hush, Kate. I do not recognize the man." He held out his

hand to Hogan, dissipating the doubts of every looker on except one. She tried to intervene, then fell fainting against the Doctor.

"Shake hands, man. There's no ill will between us." The constables pushed Hogan towards him. Their hands met. Instantly a something, a change, swept over Hogan's face, mastered by the steady warning of peaceful eyes.

"Try to do some good with your life, lad. When a man lies *here*, he wishes he'd made better use of his time." His grasp relapsed; Hogan walked from the room with clenched hands, pursued by a long rattle, a gasp, a woman's shriek——and silence.

Down on the river bank, amid ooze and mists and all the deadly miasms of swamp lands and sluggish water, stood a reeking, shattered tenement house full to the maw with shattered lives. Hogan climbed its stairs to the roof, savagely cursing constables, crowd, associates, all who had shrunk from him as he shambled away. He flung himself upon a filthy bed, burying his head in his arm, his hand clinched. Out of one end of the bed, like a disturbed rat, scurried a weazened child who sought the next darkest corner of the room. A slatternly woman, her face bruised and swolen, came and stared at Hogan. "He won't hurt ye," she called to the child; then to Hogan; "the brat's just hiding here a bit from his boss. But I didn't look to see ye back here, Jim, curs't if I did." There was a rough tenderness in her tone.

He made no reply. She clattered about, shut the door, then returned to the bed with a rasping whisper of——"How'd ye get off?" Still no answer. She drew his arm away; his sleeve was wet. She gaped in recognition of this unlooked-for fact. "I never saw Jim Hogan cryin' drunk afore."

"An' I aint now," said he gruffly. "Curse ye, can't ye let a fellow be?"

Relieved, she muttered:

"That's more like himself." Then aloud. "Tell me how ye got off."

"The old——the man didn't recognise me."

"He didn't; the bloke. Wasn't he himself, then?"

Hogan sat up, bristling with anger. "Yes, he was. Look here, Moll, don't you say a word agin him. D'ye hear?" He shook his clinched hand in her face. "I seen he knowed me. I heared the gallows creakin' above me. An then—says he, 'I don't know the man,' says he, quiet as a lord."

"D'ye think he was feared on ye?"

"Feared? Him? Why, he was a lookin' straight at death. What was I to be 'feared on? That cuss *shook hands* with me,—d—n him." A volley of oaths in a meditative tone followed here.

"Must a been stunned, then."

"Stunned? You, Moll, look ahear. When us shook hands, he give me this." He opened his clinched hand, displaying a button attached to a bit of cloth torn from the coat he had on.

The woman gasped.

"He gin up th' evidence to ye? Was he a crank, Jim, or what?"

"An' says he to me: 'Try to do some good with your life, lad.' He was goin' fast, Moll, an' says he, holdin' *that* into my hand, an' his woman burnin' to tear my heart out, 'Shake hands, man,' says he, 'there's no ill will atween us.' Strike me dead but it made a babby of me, Moll. 'When a man comes to lie here,' says he, 'he wishes he'd made better use'——why Moll, what ails ye? I aint seed ye cry since *it* died."

"Never you mind me, Jim. I'm a d—d fool. It's because I thought you was done for, sure. I thought you'd swing this time."

"'Try to do some good with you're life,' the man repeated. "See here, Moll; you can say what you're a mind to, but you bet I'm goin' to *do it*."

"To do what, then?"

"Try to do some good, like he said, cuss him. I look like it, don't I? But it seems owin' to him. He'll hant me, mebby, if I don't. Anyhow—I'm in for a try. But it's a d—d hard thing to know how to try."

"Say, Jim." She moved uneasily, hesitated, then broke out. "If you was to begin with me." Woman-like, she had quickly grasped the situation.

"How?" He stared at her. With downcast look she mumbled, ashamed of being ashamed:

"With me——to make me——if I was more honester like——if you——" She cleared her throat; no more would come.

"Hold on, Moll. D'ye mean, to marry ye?" She nodded. "Lord, but ye're changed all to onct!"

"So are you, Jim."

"That's so. Well, of course I'll do it, soon as we kin. Here's my hand on't."

She flung her arms about his neck. Transfigured by a new humanity, it became evident that both were young and not ill-looking. Standing upright, with hope in their faces, did so much for them. They looked like blind people straining for a promised vision.

The weazened child crept out to their feet.

"Say, be you goin' som'eres? Ye might take me with ye. Th' boss 'll kill me soon. He's swore it."

"Yes. You kin come if you're a mind to. But, I say, Moll, we're fools. Where kin we go to? Who'll have us?"

"Jim! Jim! Don't ye go back on it. Don't gin it up."

"It's goin' back on me. What can I do? But I'll try; if we starve, I'll try."

"And I will help you," said a new comer. "Put down your fists, Jim Hogan. The first thing you've got to learn is not to get ready to hit every decent man that speaks to you." Dr. Grant walked up and laid a hand on his shoulder, not unkindly. "I've known Joseph Hollister twenty years; better to-day than ever. If there's a way out into a better life for you—and I believe there is—I'll help you to find it—as a Christmas gift to Hollister."

The starveling on the floor tugged at the Doctor's coat. "Say; I know what Christmas means, now. It's gettin' a pappy an' a mammy."

Jim Hogan lifted him to his shoulder.

"First Christmas ever I see an' I ain't sayin' as I like it so much, neither, but it's owin' to him, Doc an——well—you bet I'll try."

Thus it came about that the faith of the dead Hollister was justified. That the State gained three honest citizens in place of one. That Kate Hollister learned a lesson of peace, and Dr. Grant that a living germ lies hidden in every heart. Finally, that to the Hogan family, working its way slowly but surely up from the slough of humanity, Christmas became a sacred institution and dated first from 1889.

J. Campbell Ver Planck.

Fifteen Years Ago.

Fifteen years ago in November the Theosophical Society was started at the residence of H. P. Blavatsky in Irving Place, New York City, and was inaugurated in Mott Memorial Hall not far away. Since then the great Emile Bournouf has said in a prominent Parisian journal that the Theosophical Society is one of the three great movements of the age, the other two being Roman Catholicism and Buddhism. Of those who helped to start it, but few remain in the ranks. Nearly all the spiritualists dropped out in disgust, because they saw in it a foe to the worship of the dead. The Society has been often since then solemnly declared dead by a coroner's inquest composed of those who neither knew nor cared.

Its centre of activity was moved to India in pursuance of a deliberate purpose, a purpose which has been accomplished. That was to affect the thought of the age even if in doing so the Society itself should meet its death. There, too, the coroner's inquest was held, but by those who knew and feared, and who rendered the same verdict, rehashed last month by Major Twigg in Chicago, who informed astonished members and the world that the Society was dead in India. However, we may

disbelieve his report in view of over 160 Branches there and an imposing headquarters building erected upon 21 acres of land.

The wave of interest once more arose in the United States, and upon our records are 49 Branches reaching from the Atlantic to the Pacific Ocean, and after rolling over this country it suddenly raised itself in England where the sphinx of the Century, the original founder, took hold of the work in 1886. Then there was in England one Branch ; now there are many, and the Society there owns a building for its centre of activity from which the wave is bound to roll again even unto far Cathay.

The work of those Fifteen years is not to be measured by the number of Branches or by the three magazines carried on in the three great countries, India, England, and the United States. It is to be measured by the thoughts of men. What are they now? They are full of the great doctrines the Adepts said should be taught once more, drawn from Brahmanism and Buddhism,—Karma and Reincarnation ; with all the other doctrines brought forward prominently to the Occident. It was once impossible to find three men in New York or London who knew the word theosophy. Now the Reviews print articles upon it, people in drawing rooms speak of it, the clerk, the merchant, and the professor read of it. But surer sign than all, though sadder than any, is the adoption of the terms found in Theosophical literature by men who design thereby to gain a living or get fame. They could not do this with that which was unfashionable, unfamiliar, or repulsive. Next comes literature in general. It is full of the words so long used by our members. The greatest publishers do not fear to print books ground out by writers whose knowledge of theosophy is derived from its popularity. They are sure barometers. They indicate an area of pressure or of high expansion.

Who did all this, How was it? You may say that it would have been anyway. But you cannot rub out an historical fact, nor postulate for the past reasons which are impossible by reason of their non-existence. There is a sequence in cause and effect that compels us to accept all the factors. The Theosophical Society for many years has been giving out theosophical ideas and language, and now the whole world is using them. These fifteen years of its work just fading out to reincarnate in its sixteenth have been of use to the world, even though the world should deny it.

And who has held the position for strong and weak members alike? Two figures, a woman and a man, Helena P. Blavatsky and Henry S. Olcott. His devotion and her tremendous strength have carried us to this point, and been the main agents for the influence our movement now has upon the thought of the world.

Such work can not be stayed nor counteracted. The flimsy edifice

of dogmatism is crumbling, the period of total disintegration is near, and our work has only begun. We have to hasten on with the materials for the future, so that ere the old structure is demolished the new one shall be ready for occupation. In five more years the Society will be of age, and must then be able to stand upon its feet, to think for itself, to act upon its convictions. Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

JAPANESE BUDDHIST SECTS.

II.

To continue about the sect of Shin-gon. It would not be possible to fully explain their doctrines in one book, much less in one article. These are merely notes. They speak of three secrets and call them those of "body, speech, and mind," that is, the actions of those. The apparent form of all things is that of the five elements, and that is the secret of body. In the Hindu school of Patanjali we find an aphorism relating to the disappearance of the body, or, more properly, of the power to make another unable to see it, and this comes when one has found out the secret of form.[1] The Shin-gon-shu say that this secret is only understood by a Buddha.

Nichi-ren-shu was founded by Nichi-ren, who gave out for his followers the doctrines found in the Suddharma-pundarika. They believe that Buddha taught people gradually by expedients and different methods, although he had all the time but one means or vehicle. They have three great secret laws which have reference to the three great bodies of Buddha, and those are by name, *Dharmakaya*, *Sambhogakaya*, and *Nirmanakaya*.[2] The chief object of worship is the great Mandala of the ten worlds, and it represents the original Buddha of remote times. The wisdom, virtue, and knowledge of all men and sages of every region are the powers of this Buddha, who dwells in every place, is free from birth and death, and is the Buddha of permanence. Sakyamuni said he was this original Buddha and also that we ourselves are the same, and thus we are to meditate on this chief object of worship for our salvation.[3] A man should remember that his own body is that of the original Buddha, that his dwelling place

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1 On page 705 of the 2nd vol. of the *Secret Doctrine* is this: "till our human form came into being, in which all things are comprised and *which contains all forms*," and in the note to it: "this sentence contains a dual sense and mystery which if and when known confer tremendous powers upon the adept to change his visible form." (Ed.)

2 See the *Voice of the Silence* where these are explained. (Ed.)

3 In the Bhagavad Gita the same is said in effect. (Ed.)

is the Pure Land of constantly calm light, and his thought the Good law. The weak man may enter on the path by this teaching.[4]

The Shin-shu calls itself the True Sect of the Pure Land. The object is to be born in the pure land of Amitabha, a Buddha who in the very remote time made a vow and prayer like this: "If any of the living beings in the ten regions who have believed in me with true thoughts and desire to be born in my land and have even to ten times repeated the thought of my name should not be born there, then may I not obtain the perfect knowledge." With this prayer in view he lived for many kalpas for the purpose of perfecting his merit, so that any one who made use of his name might be thereby eventually saved. It is held that men in general have not enough power of their own to enable them to reach over death, yet at the same time it is allowed that there are some such men out of whom at last come the Buddhas. The common man who repeats this name will at last be led to virtue, and from that to wisdom and finally perfection.

The Jo-do-shu is also a sect of the pure land, and I cannot perceive much difference between it and the other of the same view, as the differences which exist between them are small. They had a teacher who taught about the belief in Amitabha, and Ryu-ju said that "in the great sea of the law of Buddha faith is the only means to enter."

Zen-shu is the sect of contemplation, and is thought to derive its name from the Sanscrit word Dhyana, or contemplation. They think that besides all the various and great doctrines there is as well another which may be called the secret doctrine, and that comes through one line of transmission and is not dependent on any one's utterances. This must mean that the truth comes to one as the result of his own thought.

After all this it must be plain to any one who may read this that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all know well, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess. For one man will have a mind that by nature is always in the state of contemplation, and another will not be able to do more than have great longing for the things of the spirit, and hence this latter sort of man would not be able to understand the abstruse parts of the doctrines of the great Lord. And so in the history of the life of Buddha we find that the time came when he made up his mind that he would tell the disciples that there was really only one way in which to look at the problems of life, although he had taught them in many another way for many years. Then some of the disciples who were not able to understand this rose,

4 This sect certainly preaches the doctrine of non-separateness. (Ed.)

and, after saluting him, left the assembly. The learned Buddhist knows that it is karma which makes these differences, working together with the law of reincarnation, so that one man has only reached to a certain place in his spiritual learning and is not in any way able to understand those things that relate to a longer practise of right thought in other lives. Other men, however, have gone through all of this and are fitted to clearly grasp even the most abstruse doctrines of the Master. And yet, indeed, there is a great mystery here which will be apprehended by some, and that is that there is no man in any region who may not, if he will, grasp even the most difficult part of the law, but he has to have a faith which is perfect and live a life which is pure in all its parts.

The doctrine of the Pure-Land Sect is one that is meant to help all the common men, for it looks like a way of being freed from sin by the virtue of another being, yet it also is capable of another interpretation, and it is only one of the expedients of the great Lord to make men take advantage by an easy way of their own hidden natural powers. It is quite true that if any one will call on the name of this Buddha he will be saved, for the act of so calling and aspiring has the effect of bringing to the surface the whole spiritual life and experience of the man from out of the dim and almost forgotten past. So even with this doctrine the man does in fact save himself, which is the true law of the Buddha and the one that underlies his whole teachings. As the years roll by and as the Kali yuga rushes further on, it will be found that the teachings of Buddha are great, wide, square, full of adornment, all comprehending, easy to understand, capable of taking us out of the ocean of rebirth in any of the ten different ways, and that in the course of time the Buddha will come again and will make perfect the imperfect renderings of his law which he alone is able to give to the world in a perfect state.

Let us remember the mystery of body, speech, and thought!

KYO-RYO-YA-SHA.

THE BASIS OF THE MANIFESTATION OF LAW.

In view of the large amount of valuable information which has been gathered together and made popular by students of the natural sciences during the last few decades, and in view of the narrow and materialistic interpretations which are generally put upon natural phenomena by these same students, it would seem desirable that efforts should be made by those who regard the whole subject from a position diametrically opposite to that now usually taken to suggest, when opportunity offers, interpreations of natural phenomena which include reference to causes.

The science of the day knows nothing of causes, but deals only with effects; which last have been observed with much painstaking accuracy, with the result that certain "rules of thumb" have been formulated respecting them; that is to say, it has been discovered that certain occurrences are followed by certain others in a definite and regular order, indicating certain modes of procedure which have been called "Laws of Nature" and upon which the whole system of modern science rests. That the universe, even to its smallest atom, does exhibit obedience to law is obvious, but whose law it is and why a material universe should obey any law are questions not discussed in Scientific manuals. It is left for students of another school to inquire, Upon what basis is the manifestation of law in the universe possible?

In entering upon an examination of this subject it may be noted that an inquiry rather than an exposition will be attempted, and that this inquiry will have for purpose the attainment of a point of view from which the manifestation or operation of law may be to some degree intelligible. To grasp the operations of natural laws in their entirety would require a degree of intelligence in the observer and a range of observation so far beyond our present limitations as to render any effort in that direction a hopeless one; and it would be unnecessary to disclaim so large a purpose were it not that the contrast between the results which may possibly be reached and those which certainly can not will serve to draw attention to a corresponding contrast between the method which would of necessity be adopted in so ambitious an undertaking and that which will now be suggested.

Following the inductive method of reasoning one would gather all of the facts embraced in the field of inquiry, and, when these were exactly established, would endeavor to frame a general law which would account for the observed facts. As the field of inquiry in the present instance is no less than the universe, and embraces not only the so-called laws of nature but also, and indeed primarily, the laws of the spiritual world, it is evident that the materials for an inquiry according to this method are unattainable, and, if we are confined to this form of reasoning, the investigation might well not be begun. This conclusion is confirmed by the position which is taken by the representative modern exponents of the Baconian School of thought, in the terminology of the day the materialists and agnostics, who seek for no laws and accept no conclusions unless demonstrated from facts based upon exact observation. The influence, indeed the authority, of this school of thought in our Western civilization is at the present time everywhere felt and widely acknowledged, but it by no means follows that mankind is under any sort of obligation to accept this dogma of the schools and to submit to a condition of

hopeless ignorance as to the things of the Spirit, which, just because they are such, lie quite beyond the narrow boundaries thus laid down.

Happily for the world, another school of thought exists ; older in point of time, and, excepting only these later years, possessing a preponderance in the names of weight and authority in the thought of the world. The deductive method has been followed from the time of Plato, the father of modern philosophy, by a large proportion of the best minds of every century during the historical period, while we can trace it back from his day through a length of time so extended as to reach into the mists and myths of the prehistoric ages. The deductive method is the converse of the inductive. A law is affirmed, or, in modern phrase, a hypothesis is submitted, and for proof of its verity appeal is made to those facts which are attainable, while analogy and inference are put forward into the darkness by which we are surrounded to carry the mind into regions where the exact observation and material facts of the agnostic are unattainable.

These are, broadly speaking, the two methods by which only the bounds of human knowledge may be enlarged ; it being understood that no reference is here made to divine revelation, which does not come within the scope of the present inquiry ; and, such being the case, we come upon this alternative ; we may yield to the authority of the later school and abandon an investigation which, according to the conditions sought to be imposed upon us, is hopless of results and therefore futile, or we may accept the larger measure of freedom accorded to us by the older school and push our thought as far as it will go.

At this point we may expect that some one, trained in those literal habits of thought imposed upon us by the science of the day, will exclaim "How can any one rationally formulate a law governing certain phenomena when he is not fully informed as to the facts?" and this query, which the objector regards as unanswerable, and which defines not only his position but also that of the important class for which he speaks, will serve a useful purpose in bringing us to the consideration of a fundamental doctrine of the Platonic School, namely, the pre-existence of the idea. While it is not purposed to attempt an exposition of the Platonic philosophy, it is necessary to refer to this leading feature of it in order to show to our inquiring (and objecting) scientist that we shall avoid his conclusions by denying his premises. In other words, as we cannot conceive that matter made the laws which govern it, but, on the contrary, hold that the idea of any act of manifestation must necessarily be considered as preceding, in the relation of cause to effect, the objective existence of the fact of manifestation, no objection can rationally be made if we prefer to investigate causes rather than effects. It cannot be denied

that the relation between cause and effect can be studied from either end of the chain, nor that we are free to choose our standpoint, while, in practise, we find that in individuals the choice is constantly being made and is influenced by the temperament of the inquirer and the mental satisfaction found in the course adopted.

In harmony therefore with the method indicated as the only one which promises to guide us to even an approximate result, we may turn to an ancient affirmation, that a universal consciousness is the basis for the manifestation of law, and endeavor to indicate briefly certain directions in which we may look for confirmation of the truth of the hypothesis, first noting, by way of explanation, that this conception is one of the earliest as well as greatest of the generalizations which the human mind has achieved.

In seeking to make application of the statement affirmed, one is at once impressed with the vastness of the field to which we seek avenues of approach. Shall we measure this thought against the infinitely large, the manifested cosmos, or against the infinitely small? Shall we approach inorganic or organic nature, or shall we study man? Nothing more can be attempted at this time than to select a few typical instances of the application it is desired to make, which each one can extend in countless directions.

The statement of the law that "two and two make four" has passed into general use as the simplest and most intelligible form in which a truth can be expressed, and may therefore be accepted as representative of all that department of law known as mathematics. One may raise before him two fingers of his right hand and then two of his left; two objective and material facts on either side will, when brought together, present a total of four, but upon what basis does this manifestation of the law of mathematics rest? Unquestionably in this instance it rests upon consciousness, the consciousness of the observer. But the materialist will argue that if we banish man from the scene, supposing an uninhabited area or earth, our consciousness will not be present to note that two groups of two trees each will still, taken together, form four; and what then becomes of our basis? To this we reply that the presence is affirmed in every atom of the universe of a consciousness which can not be banished, which can not be ignored; and that in the book of nature we may read on every page that sun, stars, and planets, the vast abysses of space as well as the profound depths of mother earth, are all filled with life, consciousness, and purpose. It is affirmed that in our own solar system the planets know the law governing their relative distances from the sun much better than do we who have to thank an astronomer for imperfectly interpreting that law to us; while the movements of the heavenly bodies are performed with a

regularity and precision which indicate a well defined purpose and the capacity for carrying it into effect.

Nothing illustrates the tendency of this age of materialism more clearly than the fact that that conception of the universe which regards it as a complete, organic, vital, and conscious whole has almost wholly faded from the minds of men, so much so that the writer can recall no public or general reference to this once commonly accepted belief, excepting only that the English church (and probably the Catholic church as well) has in its liturgy a canticle entitled Benedicite Omnia Opera Domini, a thoughtful perusal of which is commended to those who reverence the Book of Common Prayer, with especial reference to the fact that "All ye works of the Lord" are commonly taken in this day to be senseless, unconscious, dead matter—which was obviously not the belief of the author of this canticle.

The application of this hypothesis to the many and varied phenomena among which we are placed can be made by each one of us; it may be well, however, to consider one or two illustrations of what we may expect to find when approaching nature upon another side. Let us turn to that branch of physics which is the special domain of the materialist and study a simple laboratory experiment. In one vessel we will dissolve a little nitrate of silver, and in another a suitable quantity of common salt. Both are colorless solutions. We now pour them together and the resulting mixture becomes at once opaque, and, after a little time, a fine powder settles at the bottom of the vessel, which proves to be metallic silver, in the form of an oxide. We are informed that the nitrate of silver and chloride of sodium when brought together in the manner indicated mutually decompose each other, the nitrogen combining with the sodium oxide forming nitrate of soda, displacing the chlorine which is liberated, while the silver no longer supported in the form of a soluble salt by the nitrogen is isolated as a metallic oxide and, in chemical phrase, is precipitated. We next ask the instructor why the action and reaction take place, and are told that it is in accord with the law of chemical affinity, that certain substances seek combination with certain others and avoid it with others again. We then ask him for the rationale or basis for the behavior of these particles, which we have been taught belong to the inorganic kingdom of nature and have no life or consciousness, and learn from him that chemical science has absolutely not one word to offer to us excepting a chart showing what has been ascertained by experiment to be the fixed behavior under a great variety of conditions of oxygen, hydrogen, carbon, etc.

It having been said that if we are to enter into the Kingdom of Heaven within us it must be in the spirit and attitude of a little child, it

may be that we can to some degree enter into this mystery in the same manner. Imagine, if you please, that you have a little child in your laboratory and have conducted this familiar experiment, endeavoring to interest his young thought in the processes of nature. After you have told him that the one salt was made of silver bound up with Nitrogen and the other of Soda and Chlorine tied together, and have shown him how they break loose from their ties and form new ones, he will surely ask you that terrible Why? You remember all about the law of chemical affinity, but you hesitate to oppress this fair young mind with high-sounding and meaningless words, formed to conceal the emptiness which they cover. You turn instinctively to the natural forms of expression which little children always understand, and say to this one, "The reason is that the nitrogen *likes* the soda better than it does the silver, so it leaves the one and goes to the other, while the silver, left alone, falls down in the bottom of the glass."

In this attempt to reach the understanding of a little child you will have stated a great truth, that chemical action and reaction are acts of consciousness and that consciousness is the only possible basis which can be affirmed for this manifestation of law. Did any one ever hear of a chemical substance forgetting its equivalent number? Does one atom of hydrogen ever fail to take two atoms of oxygen to form a molecule of water? What an interesting field opens before us when we carry this thought out in various directions and recognize that consciousness, obedience, and knowledge of mathematics are shown in the behavior of every atom of the universe!

With one other suggestion this inquiry will close. It will, as always, be of absorbing interest to contemplate to-night the starry host, and our interest will be heightened if we allow ourselves to give due importance to the verity that these lamps are hung in the sky in close relation to each other: that our own solar system is thus inter-dependent, our earth hanging in its flight through space in the poise of contending forces. It is to one of these, the force of gravitation, that attention is directed. This force has been demonstrated with great acuteness and mathematical precision and its laws exhaustively formulated, but to this day the scientist can not offer, from his point of view, even a suggestion as to the basis upon which the manifestation of this law rests. He can only say that gravitation appears to be the central and primal force upon which the existence of the solar system and all systems depends, and that if we could conceive that it were withdrawn for one instant of time universal dis-organization would inevitably result. The Platonic philosophy finds a basis for the manifestation of this law in consciousness, and reaching out those two mighty wings of thought, inference, and analogy, rises to the

conception that, though widely removed in their planes of action and modes of consciousness, gravitation and love are essentially one—and thus finds that it is Love which controls the universe. H. L. C.

Shall We Teach Clairvoyance?

A NOTE OF WARNING.

My attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including

knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita.*

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that

which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of "the spirits". But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images.

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

WILLIAM Q. JUDGE.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y., NOV. 4, 1890.]

Underlying the Doctrines of Theosophy is one fundamental proposition, namely, "the essential Unity of all life and being." Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects, the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles

marks the degree of differentiation from the *Unity*, in its downward or upward course. This universal truth of the essential unity of all life and being throughout nature was the basis upon which the ideal undertaking was grounded of providing a vehicle for its dissemination; therefore the T. S. was founded for the purpose of establishing a practical working centre for the exposition of these doctrines, but foremost with the object of the amelioration of human affairs, to point out the identity of interest, the common source of origin, the relative position in life to the rest of nature, and the probable destiny of the human being in the grand scheme of evolution. Besides this primary purpose of thus forming the nucleus to a Universal Brotherhood of humanity, its other objects are to promote the study of Aryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers of man.

Theosophy is not a new invention, but the essential underlying truth of all philosophies; it is a body of doctrine in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred Theories*, which were worked out by a brotherhood of devotees and initiates who used every method of scientific investigation known to us, as well as their own highly developed practises of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, and the psychic development of these devotees and students gave them great power over nature and insight into the mystic side of the universe and man.

These doctrines were handed down from generation to generation since time immemorial, and were guarded by the most sacredly pledged disciples, who had devoted their whole lives to the development of their psychic and spiritual faculties. The reason why these doctrines had been so strenuously guarded from the profane and unripe is because the possession of their knowledge gives great power for use or abuse. It embraces the science of the finer forces in nature, their relation and correspondences in themselves, and the knowledge of their uses and application for the benefit or destruction of humanity.

Although this transcendental knowledge was accessible at all times to those who were ripe and who felt the craving for it strong enough to make the unremitting sacrifice, it would be acquired only by those whose supreme intensity of excitement and enthusiasm made it possible in those

times to incur the self-denial and renunciation of worldly concerns necessary to initiation. Nor is it any different now, and never will be, except that portions of the doctrine are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization.

This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man's capability of spiritual culture. These higher faculties have been allowed to remain dormant during the race for material aggrandizement and personal recognition.

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development, very little indeed has been accomplished, but instead we find ourselves—as the result of misdirected energies—in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means,—the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and the fruitless search for peace, the T. S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T. S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a universal brotherhood of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him. It is with the endeavor to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more developed

faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution.

The spiritual unity of mankind is the basis of our moral life. Regard, consideration, love, kindness are qualities which are exhibited and practiced intuitively during the greatest part of daily life ; the voice of conscience which meddles in every thought and act is indicative of a brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *human* nature.

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply to the human being. The same conditions prevail ; the great universality of government, embracing all and moving all with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all.

Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

Besides, the degree of relative brotherhood of mankind to itself must be closer than to anything else, because humanity is composed of one kind of units (more or less), and in the same stage or degree of development, at least as compared to other kingdoms in nature.

This essential unity of all being, however, becomes only realizable in the ratio in which consciousness on a higher plane is awakened, and this superior consciousness regards our present conception of all separateness apart from the whole as an illusion, because there it is no separation in reality ; it only appears so to us on our present plane of consciousness. Therefore this tenet, although it it is a fact in nature, is not so easily demonstrable on physical lines, because the problem itself transcends perception on this lower physical plane ; in other words, it cannot be seen or heard, felt, smelt, or tasted, nor sensed with any physical instrument ; still it is a fact which is at once plausible by conceding to the human being spiritual life at all, and perfectly realizable to those who have penetrated beyond the veil which surrounds gross matter.

Although the consciousness beyond the veil of matter may be very limited for us at present, cultivation of the mystic side of our nature will open vistas undreamed of, and widen our consciousness.

For instance, the investigation of the significance of our consciousness during the dream state and that in dreamless sleep. Our ideal life is derived from the state of dreamless sleep.

During that time of the entire oblivion of our self-consciousness we are quite on another plane.

Intelligent and persistent scrutiny and searching into the dreamless sleep will soon reveal, first, the fact that it is a state of great purity, entirely uninfluenced by good or bad actions which we may have performed during the day; and second, that we receive ideal impulses during our daily life which come to our perception quite unawares and are, as we think, perfectly natural, but which are in reality reflections in the physical brain from the dreamless sleep.

Man leads a dual life even in the waking state. In every thought and deed is a dual aspect. The first and most pressing one in our day is that which concerns our personality, the second how it affects our relations with the world at large.

The process itself is so automaton-like that it eludes notice, but to these two aspects all our activities are subjected.

If the predilections of the personality predominate, the result will be correspondingly selfish; if, on the other hand, the ideal aspect is duly regarded, the act will be corresponding to and means better intuition. This latter is the ideal side of man's dual life, a state of higher consciousness, the exploration of which will greatly expand the conception of the part man is playing in the drama of life, and that "*Ideal Unity*" or "*Universal brotherhood of mankind*" is a "*fact*" and the notion of the separateness of humanity is an illusion.

LITERARY NOTES.

NUMBERS, THEIR OCCULT POWER AND MYSTIC VIRTUE, by W. Wynn Westcott, F. T. S. (1890, *Theos. Pub. Soc., London*, 52 *pp.*) This monograph is entitled "a resumé of the views of the Kabbalists, Pythagoreans, Adepts of India, Chaldean Magic, and Mediæval Magicians." Respecting the sub-title we beg to suggest that it is well known that the Adepts of India have protected their knowledge of the occult powers of numbers by not giving them out as yet; and even the numbers of the years in the Indian Ages are not given at all. The book is interesting as a collection to some extent of what has been said about some numbers, notably by the Jewish Kabbalists, but we do not find the "Occult power and mystic virtue" claimed in the title, not even such occult power as the Seeress of Provost gave out about times and numbers. The parts are, Pythagoras his tenets and followers; Pythagorean view of numbers; Kabbalistic view; Properties of numbers individually from one to ten; Higher numbers and Numbers of the Apocalypse. The great difficulty in all these studies is that the supposed power of any number is altered at once by application to a human being, and the human number is unknown.

THEOSOPHICAL SIFTINGS, Vol. III, No. 12, has an important address upon "Cremation" delivered by Dr. F. Hartmann before the Society of the Friends of Cremation in Vienna on March 1st, 1890. It is important, not because it states any-

thing especially new on the matter of cremation, but because it gave opportunity for a lucid and most valuable exposition of Theosophical teaching on Man, his seven-fold nature, the phenomena of death, the conditions of human knowledge, the misinterpretations of religious allegories and texts, and various other wholesome truths and facts, all most opportune and before a select and cultivated audience. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Subjoined is an interesting account of Dr. Hartmann's interesting life, though it is not the fact that he was ever General Secretary of the Theosophical Society. "The Power to Heal" is a good paper from the *Theosophist* of April, 1883, and very clearly states how and why healing forces exist and may be used.

LUCIFER for October opens with the first of two editorials on "Psychic and Noetic Action", showing how the independent existence and action of a free-will function in man, admitted readily by the best physicists, are fully explainable only by Theosophy. Col. Olcott's "Nett Result of our Indian Work" was called out by recent newspaper attacks which have at least done that much good. It is a noble, clear, manly, modest asseveration, abundantly sustained by facts, and has every one of those charms in diction which make Col. Olcott, like Mr. Sinnett, the envy of them who handle the pen of the writer. "The Future of Women" can hardly be too much praised. Delicate, and yet forcible, it depicts what must be the ideal of both sexes before women cease to be toys of the harem or slaves of the hearth, and intimates that reincarnation in opposite sexes is teaching what common-sense and good feeling failed to teach. Fact and justice and reason and sentiment are all welded in this admirable article. In the confused state of mind consequent on reading Dr. A. Keightley's "Treatment of Animals" one fears to predicate what may be the Dr.'s attitude towards Vivisection, but it is apparently that of the man towards the Civil Service Law,—"in favor of it, but agin its use". In "The States of Consciousness", "less" at the foot of page 149 should be "more". The article is profound and very ingenious, and seems plausible. Very full reports of Theosophical Activities are given, and that of Mr. B. Keightley's Indian tour shows that he is repeating in the East the great work done in America. A. F.

A PHENOMENAL IDENTITY. Intelligent fiction, like that by Jas. H. Connelly or Mr. Sinnett, is an important vehicle for Theosophy, but preposterous nonsense masquerading as Theosophy brings the genuine doctrine into contempt. In the above story Walter Hurst, conscious of approaching death, exacts an oath from a clerical friend that he will believe if Walter manifests himself after death. He dies, but immediately appears to the clergyman and a group of friends, reappears smiling and babbling, again presents himself "in their midst"—this time in his revived body, announces that at dawn he is to be absorbed into the "Universal Soul", calls for lights, again exacts the oath, and at last actually departs. But he twice calls from the grave, and before the mourners have left the churchyard "a step was heard" and Walter, still smiling, appears in his astral body! They "extend their hands in cordial welcome", but he declines the courtesy, and then invites from four of them a vow of chastity, total abstinence, and vegetarianism, which being taken by the whole five, spirit forms gather around and sing, and Walter, pressing his friends to his breast, vanishes, leaving behind some white lilies of intoxicating perfume. The clergyman's wife at first tearfully remonstrates, but when she finds that she is to lose nothing but marital relations becomes reconciled, the various converts give their fortunes to building a palace of marble and onyx, and Walter's ghost, returning from its absorption into the Universal Soul, superintends the construction as a "dumb boss".

Silliness like this, evidently written by some ignoramus who has picked up a few Theosophical terms and hopes to utilize them through the growing public taste for

Theosophy, is unworthy of review but as an example of what we must expect when cheap writers and third-class publishers discern a new field for exploitation. (*Minerva Publishing Co.*)

WOMEN'S PENNY PAPER, London, has a striking letter of comment on *Lucifer's* late article on "The Future of Women". X. P. denies that Theosophy has freed women from bondage, urging that they are still bound in Theosophical India, while free in Christian Europe. "The lands whence Eastern Wisdom has come have not yet an awakened womanhood". This is true in one aspect and to a certain point; but the questions remain, Whether such freedom as has been secured has not been moderated by servitude in other forms, Whether it is not due to a civilization rather than a religion, and Whether any measure of true freedom anywhere is not the result of the working of a Theosophical idea, and servitude of its denial. The letter, however, is singularly impartial, judicial, and thoughtful, and makes a strong point in its emphasis on the fact that late Theosophical revelations have been through a woman—a "marvellous woman", as it justly terms her.

THE FIVE REDEEMERS, by M. J. Barnett. Without endorsing everything in this book, for a few of its positions are slightly extreme, one may very well enjoy its extraordinary *healthiness* and common-sense. The action of a pure, wholesome, rational, experienced mind runs through every page, the sort of mind which dwells in the sunlight and the fresh air. It is delightfully practical and at the same time delightfully rounded, and in the most straight-forward language and with the most pat illustrations it unfolds the most sensible thoughts. The Five Redeemers are Mothers, Teachers, Employers, Artists, and Priests, and their various functions in recalling humanity to higher levels are set forth in felicitous terms. Here are the last words of the excellent Preface:—"Blessed is he who recognizes and welcomes all redeemers, all dispensers of truth, in whatever guise these enlightened ones may present themselves, for he thus finds his salvation. Still more blessed is he who has himself become a savior of his fellow-beings, for, with no thought of his own salvation, he is surely saved. They who preach the gospel live of the gospel. They who dispense good receive good."—(*H. H. Carter & Co.; Boston*).

PROBLEMS OF THE HIDDEN LIFE. This is a collection, slightly expanded, of essays which appeared in the PATH under the title "Thoughts in Solitude", and the author, "Pilgrim," is known to be Mr. W. Scott Elliott, F. T. S., of London. It should have been noticed before, but pressure of affairs prevented, and it is not too late to refer to it now. It is dedicated to all true lovers of the perfect, and has the following: Aid to right thought, The Narrow way, Orthodoxy and Occultism, The Higher Carelessness, Death, Selflessness, and other essays; in all fifteen. It is well printed on good paper and nicely bound. Although in some places it may give the reader the idea that the author confuses the distinctions between right and wrong, it is only because he is speaking as from a high plane of thought of what will be our feelings and ideas when we are perfect. It is in other respects calm and lucid, having an elevated tone and inspiring with good motive, and the author believes in and enjoins a theosophy that is vital, energizing, and progressive. (*Geo. Redway, London*, 200 *p. p.* $1.50.)

TEA TABLE TALK.

As the year with its freight of joy and sorrow drew near its close, there was one to whom a vision came.

He was thinking of all that the Past was about to shut into its dark caverns; all the stored-up germs of future harvests. He tested the new self by the old; he weighed the outcome of 1890, and strove to find upon which side of the ledger his higher nature stood: here it had gained, there it had retrograded. He came, by degrees, to ponder upon selflessness and the desire to help others; he analysed motive and capacity until he felt a great need of some scale or measure by which to try them. It was then that the Mind-Angel appeared to him. In one hand it held the balance of Universal Brotherhood; in the other, the torch of Truth, emitting a pure white radiance with opalescent rays: he understood that he must test himself by the light of the true meaning of Brotherhood.

"Canst thou remember others even to the participation in and bearing of all their woes?" So spoke the Mind-Angel.

The man began then with the family group, those nearest and dearest by ties of blood and Karmic association. The physical infirmity of one, the moral obliquity of another; encroaching age, the ferment of youth, the unmanifested hopes and sorrows of all passed before his inner eye. Could he assume all these willingly in his own body, draw them into his own soul and set them all free? That soul gave glad assent.

"These are thine own, thy nearer selves," spoke the Mind-Angel. "Add yet others to these."

Then the thinker joined to this company a typical man and woman from the outer world beyond his hearthstone; types, they should be, of degradation and despair. The man he conceived as one buffeted and beaten by fate, scorned and hated of men, guilty of all crimes, condemned to a death which he deemed eternal, yet hardly worse than life as he had known it. The woman was pictured—ah! the awful reality of the portraiture—as one degraded by the lusts of such men, seared with loathsome disease, broken down to mere animal instinct, to the refuse even of that: both these creatures were beyond despair; they inhabited those dim regions unvisited by mental action.

Could the thinker take such ills as his own, could he relinquish his good name, his health, cleanliness moral and physical; could he feel the hatred endured by these and the hatred which consumed them transferred alike to himself? Could he then, disgraced, scorned, derided, die upon the scaffold in order to free all such as these? Vividly he pictured the whole to himself, humbly he bent to hear his soul's reply. There was a silence.

After the silence his soul answered in a deep strong affirmative. Then he rejoiced. "Yes," he exclaimed. "Suppose the test here. Suppose I were asked to sign the compact with a glowing pen dipped in my own blood; suppose no retreat were possible. I would sign it with joy. I am ready to give up all the world may bring me of peace or happiness, to release others from darkness and sin."

The Mind Angel spoke. "But fame, gratitude, these help men to endure all things. Suppose others redeemed, yet none but thyself knew how or why. Wouldst thou die sufficiently rewarded, in dying unknown?" Again the soul of the thinker answered, "yes."

It seemed then that the Mind Angel took a probe in its hand.

"In signing that compact, in passing beyond death, however sharp the anguish, still, then thou wouldst be free. The untrammeled soul might then rejoice over the unselfish attitude it had gained, rejoice in the unfathomable world of hidden bliss. Here is a glorious reward. Suppose all else the same, but that Death came not, but that Life stood in its place! Couldst thou *live*, bearing the burdens of these?"

The man paled inwardly: he felt as if his blood faded and shivered in his veins. He questioned his own soul, saying: "Coulds't thou, oh my soul, live out the life of each until the tale of the longest life were told? Couldst endure the filth, the disgrace, the murderous hate of men?" Still came from his soul a deep affirmative.

He questioned again. "Couldst thou indeed endure this prolongation of *conscious* degradation?"

His soul answered then: "Not so. I should know my own high intent and be, by it, sustained. For the living soul cannot deceive or be deceived. Its own state is

known to it. Thou and I can retain or quit this and other bodies for the good of men, but to me, motive is clear. In brotherly motive my staff is found."

"You hear," said the man to the Mind-Angel. "Is the test complete?"

"It is not complete," the Vision said. "A greater than I will speak." Uprose a Majestic One, the great Archangel of the Heart, he of the crystal glance before whom men stand shamed.

"None of these are the test of the Law," he said. "In all of these thy known motive sustains thee. The Law asks no large heroism, it sends no mighty deeds to warm thy soul. It tries thee in the small dark places of daily life, in the pin pricks, in the thorns. Cans't thou simply know thyself? Cans't thou simply conquer thyself? Cans't thou control thought, deed, word, as the rider calms the fretted steed? Cans't thou forget the great heresy of separation, lose all sense of separateness so utterly that thou cans't pass to and from thy body to the world-mother as a child passes through an open door? Cans't thou only obtain, in every petty thing, self-mastery and self-forgetfulness? The Law has asked no more of thee. Cans't thou live thus; thus victorious and obscure, unruffled ever, self-oblivious ever? Cans't dominate that small space which contains thy bodies? Instead of atoning for the world, cans't thou atone for thyself only, and, working the great At-One-Ment, become, not the Saviour, but the helper and servitor of Mankind? Pass from thy grand deeds to this simple thing and do it. The Law demands no more."

The man bent his head. His soul was silent. Yet in some deeper recess of his Being, in some inmost shrine of that soul, he seemed to descry a calm hope, crowned and shining. But his heart was not silent. It gushed forth in unwonted tears from his eyes. "I cannot; but I long to do it. I will try; I will try on forever."

The Heart Angel smiled. It was as if the whole world glowed with inner light. "Thou hast made the first step towards the goal," he said. "Thou hast recognized thine own deficiency." He touched the man's heart with his bright lance, and a host of hideous shapes arose, the foes of that heart's best desire. The man shrank in beholding them. He saw that, co-existent with his high intent, were all these horrid forms of desire; the same heart held all potencies; it was a kingdom divided against itself. He cried out in perplexity, "Who shall help me to stay myself?"

"I," answered the calm Hope enthroned in his soul. So he passed into the objective world again, but out from that vision he never wholly passes, yet, alas, it is often clouded while he battles with the monsters deep under the waters of his heart. While he is in Nature he must experience its ebb and flow.

Others have had this vision. One writes: "There is nothing higher than selfless love. I try hard to make this idea a factor in my life. I was thinking earnestly about this end, and it seemed to me that the idea took possession of my entire being. All my mental furniture underwent a most wonderful change. Lower tendencies seemed to have vanished forever; life became clear and sweet as the purest Spring to me. A boundless pity for my fellow-beings filled my heart, a sensation indescribable. I cannot put it into words. For a few moments I realized what is meant by the peace that passeth understanding. Alas! Alas! It went and I cannot bring it back. Have you ever had a similar experience, and can you give me its rationale?"

As a traveller mounts some hill top and beholds the fair goal of his dreams, and then descends into deeper valleys, mounts other hills, to descend, to rise, again, so we who journey through Nature must rise and fall with her rising and falling, for that alone is the gait of progress. The greatest soul, while living in a body, feels nature's alternations thrown upon that body as upon a screen. The difference between such a soul and ourselves is that our consciousness lodges in that body and calls it "I," while the other is related to that body as a man is to the coach in which he rides. He feels its jars but acts not upon them, knows they are not his own vibratory changes, and dwells on higher themes. These gleams of Thought show us what may be; we can revert to and dwell upon them until they come again—again—and so gradually become more frequent in their blessings.

Comrades! Brothers! The old year declines. Soon all the forces of Nature mount upward and lend us their support. Can we be truly fraternal one day, one hour even, in every issue, against every circumstance, putting ourself in the place of other men and creatures, until, with the changed attitude, right deeds are revealed to us? I wish we may pass—with the ascending New Year—into a larger phase of Brotherhood. We are pledged. Disregarding the Maya of distance, the Heart Angel draws us close. I salute you in the names of the Sons of the Christ-Light, and I wish you loving kindness and peace.

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

GOLDEN GATE LODGE OF SAN FRANCISCO has begun the third series of public lectures since entering its new hall at No. 320 Post St. Attendance of the public continues large and indicates a growing interest. A collection is made at each lecture, producing even more than enough to pay rent, advertising, etc. At the beginning of each new series of lectures, announcements and invitations are printed and sent by mail to a large number of persons, and thus many new people are reached. Some attend the whole course, and frequently become regular attendants and even members of the Society.

The Headquarters of the Pacific Coast Committee for Theosophical work, and also the Golden Gate Lodge meetings, have been moved to large and commodious rooms at 103 Park Avenue, opposite the new City Hall. Both the committee and the Lodge have outgrown the quarters at 13 Mason street, and larger ones have become necessary. The present quarters are centrally located, large, light, and well adapted in every way for the purpose. All sojourning Theosophists are cordially invited to call there, and may rest assured of a hearty welcome from the Secretary, Miss M. A. Walsh, who is in daily attendance from 10 to 5. They may also avail themselves of the privileges of the Free Library, which is now one of the largest and most complete Theosophical libraries in the States. The next course of lectures is as follows :—

Nov. 9th. A Cyclic Crisis: Dr. Allen Griffiths. *Nov. 16th. Karma—The Inevitable:* Miss M. A. Walsh. *Nov. 23d. Reincarnation a Logical Necessity:* Dr. Jerome A. Anderson. *Nov. 30th. The New Commandment:* Mrs. Sarah A. Harris. *Dec. 7th. The Supreme Faculty:* Dr. Allen Griffiths. *Dec. 14th. Am I My Brother's Keeper?:* Dr. Jerome A. Anderson. *Dec. 21st. Birth of the Christ:* Miss M. A. Walsh. *Dec. 28th. A Christian Theosophist:* E. B. Rambo. *Jan. 4th. Rounds in a Planetary Chain:* Mrs. Sarah A. Harris.

THE YOUNG SEATTLE T. S., Seattle, Washington Terr., has just begun the formation of its Library by an outlay of nearly $50 for books. This means present liberality, but it also means future knowledge, intelligent discussion, and GROWTH. It is the purpose of the Branch to allow the use of the Library to the public, and to have a notice of the Library room affixed to the house-door, as well as to adopt every means to circulate literature and feed the community.

KRISHNA T. S., Philadelphia, opened its winter course of meetings on Oct. 31st. with an address by Mr. Alex. W. Goodrich on "A Warrant for the Study of Occultism found in the New Testament". *Taggart's Times*, complimenting the lecturer and his topic, adds: "Possibly they (Theosophists) are obliged to seek first-class oratorical talent as an attraction to their meetings, as they have neither music nor scenic accessories to enhance the interest".

ON MONDAY, Nov. 3d, the General Secretary issued a Charter to the new "East Los Angeles, T. S." It starts with 8 members. East Los Angeles is a suburb of Los Angeles, and much in need of a local Branch. The 3 existing Branches in the city have given a most cordially fraternal welcome to the new enterprise, thus again showing that Theosophy is more than a term. To that zealous worker, Mr. J. J. Fernand, of whom words in praise have reached here from San Francisco, is due the fostering of the interest which has culminated in organization. "The Lord reward him according to his works." The President-elect is Mr. G. W. Aylsworth, and the Secretary, Mrs. Katie J. Shanklin.

THE COUNT WACHTMEISTER has visited San Diego and delivered an address to a meeting in the Unitarian Church, about 300 being present, the largest number ever called out in San Diego for Theosophical purposes. Mrs. Mercie M. Thirds of Chicago read a paper which was well received. Accounts from the Pacific slope still speak of the great interest and enthusiasm pervading it. One of our devoted workers cooks his own food and wears old clothes, so that out of his small and hard-earned wages he may have somewhat to give. More speakers are needed, for the people seem really anxious to be taught.

ON NOV. 12th the General Secretary issued a Charter to the new "Die Deutsche Theosophische Gesselschaft," a German Branch established in Philadelphia, Pa., and starting with a membership of 5. It is the 45th upon the roll of the American Section. The President is Mr. Geo. Falkenstein, and the Secretary, Mr. Chas. Cloeren, 1620 Randolph St.

On Nov. 15th the General Secretary issued a Charter to the new "Siddartha T. S." of Vicksburg, Miss. There is only one other Branch in the South, the "Vyasa" at New Orleans, and the movement to join the T. S. and to organize seems to have been wholly spontaneous. There are 9 Charter Members, and the Branch is the 46th on the list. The President will be Mr. James M. Gibson, and the Secretary Mr. James B. Thompson.

On Nov. 21st the General Secretary issued a Charter to the new "Vishnu T. S." of Pittsburg, Pa. There are 5 Charter Members. Its formation is to be credited to that beautiful type of gentle, genial manhood, lost to the Aryan T. S. but now diffusing through the provinces peace on earth and good will to men, Bro. Wm. C. Temple. The "Vishnu" is our 47th Branch.

Applications for Charters have been received from the "Keshava T. S.", Boulder, Colo., and the "Willamette T. S.", Portland, Oregon.

The Narada T. S., Tacoma, Washington Terr., continues its good work. A strong paper has been read by Mr. J. H. Scotford upon "Karma and Reincarnation," and the President, Rev. W. C. Copeland, read the paper prepared by him for the recent *ad interim* Pacific Coast Convention.

Light T. S., Fort Wayne, Ind., has received from the *Fort Wayne Morning Journal* a handsome notice, a reporter accidently happening upon the Headquarters at Room 43, Pixley-Long Block, and being astonished to hear that a Theosophical Branch had been established in Fort Wayne and who belonged to it. He must have been very well treated, for he writes in most eulogistic strain of the members, and praises the library and the meeting-room.

Aryan T. S., New York City, has re-elected Mr. William Q. Judge as President, and elected as Vice-President Miss Katharine Hillard. The Secretary is Mr. Chas. Seale.

The Theosophical Headquarters and Library of the Pacific Coast have been moved from 13 Mason St., San Francisco, to 103 Park Ave. The growing needs of Golden Gate Lodge made this necessary.

On Sunday, Nov. 23d, the General Secretary visited Washington and addressed a public meeting in Dennison Hall, held under the auspices of the Blavatsky Branch. About 300 people were present, a number, 20 or so, standing through the 2 hours' meeting. The address was upon "Theosophy, its Work and Doctrine", and questions were then answered. On Monday Mr. Judge held a private meeting in Baltimore, about 20 attending.

EUROPE.

London Letter. The past few months have witnessed many alterations in our Society's affairs in Europe, the establishment of the new Headquarters in London having apparently sounded the bugle-call for bringing many long-threatened changes into play; the most important being the formation of a European Section. It had long been apparent that the length of time necessary for obtaining Charters for Branches and Diplomas of Fellowship from Adyar seriously interfered with all possibilities of active work,—hence, in 1888, the Lodges in Britain formed themselves into a "British Section." And this year the whole of the European Branches have adopted a similar policy. With Madame Blavatsky as President, and G.R.S. Mead as Secretary, who can prophesy the greatness of its future?

At Headquarters we have at last shaken down into something like quietude. The moving from 17 Lansdowne Road was a sore upset to most of us; the quantities of M.S.S., the piles of old correspondence, the stacks of books and literature that had to be moved, were quite appalling. Everybody had his own particular moveables to look after, and everybody looked after everybody else's. However, once fairly settled, the advantages of the change are striking.

We have now a large room to work in, a lecture-hall—which likewise serves as a dining-hall, a visitors' room, a general-work-room for any non-resident members who may come to help, etc. etc. The main house has, in addition to the rooms mentioned, sleeping accommodation for 11 workers, and there is also a cottage, separated from the main buildings by the garden, in which three or four more can reside. We are also now in possession of a printing machine (Bro. Jas. M. Pryse, who had charge of the Aryan press, having come over to assist us), and this will add infinitely to our possibilities of rapid and successful work. Altogether we have now ten times the opportunities we had six months ago.

Madame Blavatsky, I am glad to say, enjoys better health since she moved here than she has known for some time. Of course, however, she still is (and to all appearances always will be) an invalid.

Our Lodges are particularly active just now, every day bringing its stream of applications for F. T. S. diplomas. A new Branch has just been formed at Birmingham, and we anticipate one at Manchester within the next few weeks; the Theosophical Lending Library at Mile End is in a fair way towards being made into a Lodge, and at Battersea a centre has been formed, with every prospect of becoming a Branch in its turn. Our Blavatsky Lodge Meetings are held in the Lecture Hall on Thursdays, and each week sees them grow larger and larger. We have just started a course of discussions on "Theosophy from the Root up" which will be continued for a long time; the first syllabus, extending to Dec., has been issued. Before our meetings we hold a class for the study of the *Secret Doctrine*, which lasts for about an hour and a half. The annual General Meeting of the Lodge was held on the 30th Sept.

The Swedish Branch held the first meeting of its new session on the 14th Sept. Theosophy is spreading in the North of Europe with really extraordinary rapidity: already this Lodge, one of the youngest, seeks to emulate even the Blavatsky Lodge in point of numbers.

The Dublin Lodge invited Annie Besant over to Ireland to lecture. She arrived in Dublin on the evening of the 2nd Oct., lectured in that city on the following evening, then, passing on to Belfast, lectured there, returning home again through Dublin. The Halls were all crammed, and it is needless to speak of the success of this "Activity."

The reports of the various Lodges in Gt. Britain and Ireland, read at the Annual "British Section" Meeting on the 10th Oct., were most encouraging, and showed that the present wave of progress is uniform.

Brother Bertram Keightley has gone to India as special delegate of the European and British Sections at the forthcoming convention. He arrived in Bombay some weeks ago and is now at Adyar. His visit will, we are sure, be productive of much activity.

Dr. Keightley leaves us in a few days for New Zealand. He will pass some months there, and, if possible, before returning home, will visit the United States, taking the opportunity of calling at the principal Branches.

Scarcely one of the leading newspapers has failed to notice our work this month: indeed, so great an interest in us is being evinced by the public that more than one paper has been well-nigh choked with correspondence, emanating perhaps from some such innocent little paragraph as would be inserted by an enquirer asking—"What is Theosophy?"

London, Oct., 1890. C. F. W.

Nov. 5, '90.

At Headquarters here we are as busy as ever.

The first number of the *Vahan*, the new British Section Monthly, is being prepared for press, and will be issued on the 1st Dec. It will be divided into three parts, each under the direction of an editor, viz., "Activities," "Notes and Queries," and short abstracts and abbreviations of articles in Theosophical Magazines, Reviews, etc.

The large Glossary of Theosophical Terms to be issued with the *Archaic Symbolism* is now completed and will go to the printer in a few days. The "Abbreviation" has been set up some time, and a very short time has to elapse before the second edition of the *Key to Theosophy* will be published with this additional matter annexed.

It has been objected against us that we give too much attention to the poorer classes; that we try to spread our tenets among them alone, forgetting that their richer brothers require spiritual assistance as much as, and often more than, they. This should not be. Theosophy, if anything, is universal, and the philosophy of clothes does not enter into the question. To meet the difficulty, two of our most prominent members have arranged to hold an "at home," a *society function* if it may be so named, once a month. The first took place on the 3rd November and numbered over 100 persons. The assembly took place in the Lecture Hall, which was turned into a very pretty drawing room for the occasion, and lasted far into the evening, very many persons leaving highly interested in Theosophy.

It is pleasing to be able to report the good health of our staff, while of course the usual sad exception in the case of Madame Blavatsky has to be made. Though still confined to her rooms she is as indefatigable as ever in her labors for the cause, ceasing only when her physical ailments *absolutely* prevent work.

JOY AT ADYAR.

In the two weeks following the issue of the Nov. PATH the General Secretary received for the Christmas gift to Adyar $200, one cheque being for no less than $150! In order that this might reach the President before the Annual Convention, it was sent over on Nov. 11th. We can all understand the cheer which will pervade Col. Olcott and diffuse itself through Headquarters when the General Secretary's letter arrives, a letter bearing not only the draft but the warm and loyal salutations of the American Brethren to the honored President, and this proof that Adyar and its work are dear to them. The New Year will thus open auspiciously at Headquarters. But not less so to us. In fact, much as the General Secretary would discountenance a haughty spirit or any putting on of airs by Sections, he must admit that it is rather a pleasant thing to belong to the American Section at the close of the Society's 15th year, and to know that in the 3 months before that close its offerings to Adyar aggregated $867! Let us all hope—and try—that 1891 may carry to Adyar a no less measure of joy.

NOTICES.

I.

FORUM FOR November, No. 17, was mailed on the 19th to Members-at-large, and in bulk to the Secretaries.

II.

BRANCH PAPER No. 7 was sent to the Secretaries towards the close of October. It consisted of a paper read by Miss Eleanor B. Hooper before the Brooklyn and Aryan Branches upon "Evolution and Involution", and is illustrated by diagrams. Paper No. 8, by Mr. William Q. Judge, was mailed towards the close of November.

III.

EVER SINCE the remarkable wave of Theosophic interest began to roll over English-speaking countries, one of the greatest needs has been a cheaper edition of Mr. Sinnett's famous *Esoteric Buddhism*. The J. W. Lovell Co. has just issued the book in its "Occult Series", thereby making it accessible to additional thousands. In paper it is 50 cts., in cloth $1.00, the earlier edition being $1.25. Orders will be filled by the PATH.

IV.

THE BHAGAVAD GITA—PATH Edition—will be ready by the end of the month, as it goes to press in a few days. Its price will be $1.00, as it has been found impossible to get it out for 75 cents. It will be printed on good paper and of size for the pocket.

Thou hast had in all the ages many fathers, mothers, and blood relations; why should any man grieve for the bodies of the dead?—*Tibetanesque.*

OM.